The Bulletin of the National Christian Council

Issued Periodically by the

NATIONAL CHRISTIAN COUNCIL OF CHINA

169 Yuen Ming Yuen Road, Shanghai

Number 52 Price $1.00 a year *Friday, October 5, 1934*

A Message from the Conference of Missionary Societies in Great Britain and Ireland

At the close of the Annual Conference of Missionary societies in Great Britain and Ireland, held at The Hayes, Swanwick, from 13th to 16th June 1934, the members, representing most of the missionary societies in the British Isles, were constrained by the convictions at which they had arrived and the experience through which they had passed to try to communicate that experience and these convictions to the societies from which they came.

The burden of this message is, that missionary opportunity was never more clamant in its urgency than it is in the world to-day; that the proofs of the Divine working are overwhelming; that the intimate fellowship into which the missionary societies have been led through co-operation in the common work has a vital message for the whole Church; and that the full response which the Church is called upon to make in face of the whole need depends, under God, on a new cleansing and consecration in the Church as home.

These phrases may seem perhaps to contain nothing new, but they cover some vital truths.

(1) The emergence of certain new forces in the world's life makes more unmistakably evident the terrible responsibility of the Christian Church. The new ambition of the State, demonstrated already in several countries both of the East and of the West, to usurp to itself the direction and moulding of human life in all its parts, is a naked challenge to the fundamentals of the Christian faith. For between the view that man exists to further the ends of the State, subordinate to it as a tool to its user, and that he is made by God an immortal soul to glorify God as his Creator and Redeemer no compromise can be made. The Conference has noted how the convergence of modern tendencies, secularist and nationalist, in Europe and in the countries of Asia alike, is creating a situation in which the Christian faith and Christian society may be the saving witness to the ultimate truth about man's life and destiny, as well as the chief bulwark of civil liberty.

(2) In the second place, the members of the Conference were conscious, as they surveyed their own experience of missionary work and took counsel with one another, that the progress of the Gospel in the hearts of men offers evidence, moving and convincing, of the truth of the Christian message and of the power of the Holy Spirit. Without idealising the achievements of young and inexperienced Churches, or obscuring the tendencies to inertia which Christian institutions abroad as well as at home must fight, it remains plain that in such a phenomenon (to take only one) as the movement among the South India caste people, generated by the faithful witness of the Christian outcastes, we have a signal demonstration of the power of the Spirit. In this range of fact which the missionary movement can present, we have a powerful reinforcement of the apologetic and evangelistic work of the Church at home. There be many who say, "Who will show us any good?" God has witnesses to His power in the Church at home as well as in the mission field, but if the unity of the whole Church was better understood and the Christian ministers and people in our land realized more fully the glory of the fellowship into which they are called, great new spiritual resources could be evoked. It is the experience of many missionary societies that even of those who come within the membership of the Churches, only a minority give thought, money and prayer to Christian missionary work. To show the full relevance and urgency of missionary work, and to bring into evidence the demonstrated power of the Gospel among non-Christian peoples, may move the minds and hearts of many who have hitherto proved unresponsive to our appeal.

(3) The missionary movement has generated among Christian people of all denominations a great intimacy of spiritual fellowship. Christian people in the home land are for the most part quite unaware of the extent to which this has been achieved. Without any sacrifice or concealment of doctrinal difference or any ecclesiastical principle, it has been found possible to plan unitedly for the evangelisation of Christian areas and for the development of educational and other Christian methods. The zeal for Christian reunion has become much keener in the mission field than at home. But there is no satisfactory reason, except such as our inertia and complacency may supply, why the Churches in our own land should not unitedly assail their common problems as do the Churches and Missions in Asia and Africa. In this matter the missionary societies have a challenge to bring to the whole Church.

(4) Lastly, the members of the Conference have had it brought home to their own conscience that there is deep spiritual danger involved where these great

tasks, far beyond the power of man, are not essayed in absolute spiritual sincerity. They have found themselves expecting from the younger Churches of the mission field a standard of evangelistic zeal to which they do not themselves approach. They have been content to create standards for the missionary candidate which they shirk from trying to attain for themselves. The Conference in more than twenty years of annual meetings has never had the need for spiritual realism, penitence, consecration and practical obedience more powerfully and simply brought home to it than in its discussions this year. It begs the Societies, and through them the whole Church, to take as their motto these words which Chinese Christians have given to us: "Lord, renew Thy Church, beginning with me."

On behalf of the Conference,

W. WILSON CASH, *Chairman, Standing Committee*
WILLIAM PATON, *Acting Secretary.*

Edinburgh House, 2 Eaton Gate
London, S. W. 1, June 1934.

Conference of British Missionary Societies

R. D. REES

The twenty-third annual conference took place this year in June and lasted for three days. A majority of the hundred members of the Conference were present, making it a gathering about the size of our Biennial meeting of the NCC. Among these were thirteen coopted members, including Dr. K. B. Westman of Sweden, Dr. Kenneth Latourette of Yale, Mr. Basil Mathews, now of Boston, and Miss Eva Spicer and myself as missionaries on forlough from China.

As one of the speakers on the program I made some inquiries as to what was expected of the Conference. Sometimes the criticism is made of this and similar meetings in China that they are only so much talk and do not produce much result. But our friends in Britain take the view that in cooperative organisations it is of real importance to gather up the results of secretarial and group work in the intervening period since the last gathering, and that such conferences are a sounding board for progressive ideas and policies. They broaden and strengthen the basis of cooperative work, especially when the representatives who attend take the discussions seriously and report back to the bodies that sent them.

Here are a few impressions of the Conference.

1. In regard to the *Budget of British Cooperative Work*, it is interesting to find that each society contributes a fixed proportion, roughly $100 per $50,000 of annual income. This is now regarded as the only possible basis of financing the work, and avoids the need for secretaries or others to spend their time in raising money. Will the time come when the NCC in China is on this basis?

2. *Christian Literature* was given a prominent place on the program. Rev. Godfrey Phillips pointed out amid much amusement that each Board goes on record "that this Society regards Christian literature as of supreme importance" and then devotes about one per cent of its resources to literature work. He suggested raising the proportion to the revolutionary figure of two per cent. This proposal, however, met with difficulties and finally the conference passed a resolution recommending "the principle of setting aside some definite proportion" for such a purpose.

3. The Subject of *Missionary Freedom* was reviewed by Rev. W. Paton. He believed that the principles on which it was possible for missionary societies to claim religious rights were: freedom to pray and worship, to teach one's children, to witness to the faith. But difficulties would probably come over two points (a) the right to evangelise and (b) the teaching of children. Here we shall be on stronger ground if the indigenous church presses for such freedom rather than the foreign mission. Dr. Oldham underlined the gravity of the issue. Our enlightened ideas are wholly rejected by the majority of men today. The totalitarian state claims to form and control the life of the whole man, and this conception is gaining ground in the new education and made easier by the control of the press, of broadcasting, of the cinema. But this claim is quite incompatible with the Christian faith which also claims the whole man and his ultimate loyalty. The churches and missionary societies are in this sense entrusted with a battle for spiritual freedom, and should use the whole of their forces cooperatively.

4. *Fuller Cooperation of Churches and Missions* is being tried in Bengal by British societies, as in the Philippines by American societies. In Bengal the proposals are to coordinate the training of Christian workers and the Christian Schools. It appears that the proposals are making real progress, but have to encounter the rooted disinclination of many Indian leaders to make a change or the pride of missionaries in their own institutions. A remark attributed to Dr. Zwemer was quoted. He said he "had found many missionaries who would lay down their lives for China but none who would lay down a building." But it was emphasised in the Conference that you can do a lot of combined planning without waiting for union institutions, also without raising difficult ecclesiastical questions and the issue of organic union. For instance, the representatives of the SPG were heartily in favour of the work in Bengal. It was felt that the achievements of the mission field though not yet adequate are a challenge to Church denominations in the West.

5. *The Situation in the Far East* is steadily receiving closer attention in Great Britain. In opening the discussion on this subject I ventured to stress the grave issues for international peace and contended that both in numbers and in quality the peoples of the Far East mattered supremely to civilisation and to God. This was vigorously endorsed by Canon Stacey Waddy, General Secretary of the S.P.G. who had recently travelled out here. Miss Rouse pointed out that the Church of England societies were only spending £158,000 in the Far East as against £369,000

in India. The opportunities for work in China itself were appreciated, now that the Chinese Christian leaders themselves are asking for our continued co-operation from the West. Prof. Latourette, who has been making a careful study in Rome of the missionary methods of the Church of Rome, stressed the vital importance of putting in the centre of our activity the upbuilding of the Church in China—the on-going Church, as he called it. Dr. Westman supported him warmly.

6. *The function and work of the National Christian Council of China* is increasingly understood by missionary leaders in Great Britain, and I personally came away from this Conference at the end of a year of furlough feeling that though relevant questions are (quite rightly) being asked about our activities, we have few hostile critics but many warm hearted and discriminating friends determined to give us all the support they can.

7. Lastly, *the need of renewal at the Home Base* produced some deep searchings of heart and was in some ways the most outstanding theme of the Conference. It was revealed that still only one-third of the membership of the Church really participates in the missionary enterprise. Why are the other two-thirds outside? Three reasons were assigned: faulty organisation, ignorance, and the lack of vital religious experience. Many have not "an exportable religion". Perhaps the missionary enthusiast should not just ask them for money, but offer them the gift of God. That is, those who know what God is doing elsewhere in the world have in their hands a powerful apologetic. Mr. Chirgwin (Gen. Sec. of LMS) in a preliminary paper used a striking phrase. He said, "it is possible for us to share with hard-driven folk in the home churches the enheartening experience of expansion and opportunity overseas where *we walk knee-deep in miracle.*"

The Message which we print else where will speak for itself and show something of the quality of thought and aspiration characteristic of those who met together at Swanwick last June.

I will only make one further point. Are we, who write and read these words walking knee-deep in miracle? It is a searching question. Is God so evidently at work in us and among us that men see His wonder and His power? If not, the hindrance is never in Him. At Swanwick the closing act of dedication made use of our Five Year Movement prayer. Let that come back as a challenge to us again, as we pray: "O Lord, revive Thy Church, beginning from me."

Next Meeting of the International Missionary Council

The Ad Interim Committee of the IMC meeting in Salisbury, England, July 21—24, 1934.

The main business of the meeting was to consider the time and place of the next meeting of the Committee of the Council. Invitations to hold the meeting in their respective countries had been received from China, India, Japan, Holland, Great Britain, and America. Readers of the Bulletin will remember that the NCC this past spring sent an urgent invitation to Dr. Mott, chairman of the IMC, to hold the next meeting of the Committee of the Council in China, in the hope that the occasion might be used to bring together in conference the China secretaries of a considerable number of the missionary societies and responsible members of the churches and missions in China.

"The whole subject of a possible meeting in the Orient was the main topic under discussion, not only at the meeting where these invitations were presented, but also in some of the other sessions, and by groups during the intervals between sessions. The Committee recognise that behind the invitations that had come to us from the Eastern countries lay the feeling on the part of the leaders of the National Christian councils that the younger Churches and the Missions associated with them were confronted with problems of the greatest difficulty, and that they believed that help might be rendered by the holding of an international Christian meeting in the Orient. The Committee, however, considered that if a meeting were held anywhere in Asia it was desirable that there should be a larger participation of the younger Churches than would be possible in an ordinary meeting of the Committee of the Council, and, further, that it would be impossible to make adequate preparation for such an important meeting in the Far East in the winter of 1935-36. Accordingly it was provisionally agreed at one session and unanimously confirmed at a later session to recommend to the constituent National Organizations of the International Missionary Council to approve of holding a meeting, not of the Committee of the Council, but, as provided for at the meeting in Jerusalem of the Council itself, in Asia (i.e. in the Far East or in Southern Asia), in the year 1938. It was further agreed that the next meeting of the Committee of the Council should be held in North America in 1935 in the month of September or October, the exact time and place to be arranged by the Officers. At that meeting the decision would be made as to the exact time and place for the full meeting of the International Missionary Council.'

Dr. Mott further states that he expects to visit the Far East for a brief period, sometime during the first half of 1935.

Home Week—Oct. 28-Nov. 4

T. C. KUAN

It is a great pleasure for me to be back again on the staff of the NCC and to serve the churches in their effort to Christianize home life in China. I am very thankful for the energy and effort spent by the churches in promoting it during my absence from the office for the last two years. The reports from different churches telling of the Home Week campaign show that the observance of a fixed period each year is gaining ground. The observance of Home Week is now being carried out very successfully in many parts of China and is becoming a regular part of the program of many churches. This is not the result of any success of our own, but because God Himself is working with us, and His Spirit is in this movement. Since this in the last Home Week of the Five Year Movement, I hope that all of our fellow workers who are interested in promoting the movement for more Christian homes will do their very best to make the Home Week Campaign this year a very helpful one.

The theme for the Week this year is "The Christian Home in the Community." If we can show the importance of Christianizing the home as a basis for

Christianizing the Community, then we shall be successful not only in Christianizing individual homes, but also in Christianizing whole communities. Since we are hoping to Christianize the nation and make it Christian, the first step must be to Christianize the community. I am hoping that those who have not yet given their thought and time in this special effort will do so this year and add by just that much to the success to the Five Year Movement, which ends in December of this year.

Profiting by experience of past years, special efforts have been made to secure thoroughly helpful literature for use this year. As previously announced the English Bulletin No. 51 the entire series of booklets and pictures may be secured for 50 cents from the Christian Literature Society, 128 Museum Road, Shanghai.

The Home Committee desires to secure your help in making its work more useful to you and others. Let us know what has been your experience in conducting helpful Home Week campaigns in the past and especially this year. But do not confine yourselves merely to reporting on Home Week. Share with us and through us with others what you have found most helpful in transforming individual homes so that they have become truly Christian. We shall greatly appreciate your help in this and ask that if possible you let us hear from you before the end of 1934.

Note. The CLS still has in stock some of the Home Week literature prepared in previous years, which it is selling at reduced rates. For those who desire to have the literature prepared for previous years, the CLS quotes 30 cents for the 1930 pamphlets, 35 cents for 1931, 38 cents for 1932, 45 cents for 1933.

Youth and Religion Movement of the YMCA

Dr. G. Sherwood Eddy

Dr. G. Sherwood Eddy arrived in Shanghai on September 4 for his ninth visit in this country. Plans have been set up by the Youth and Religion Committee of the National Committee of the Young Men's Christian Associations of China for a four-months' tour in which Dr. Eddy will visit sixteen leading cities. His first two weeks were spent in an intensive period of orientation through personal interviews and group meetings with religious, social, business and political leaders in Shanghai, Nanking, Nanchang and Peiping. His first series of meetings are scheduled for Tientsin. Later visits include Peiping, Paoting, Taiyuan, Kaifeng, Chengchow, Hankow, Chungking, Chengtu, Changsha, Nanchang, Shanghai, Hangchow, Ningpo, Amoy and Canton.

Dr. Eddy's visit at this time is part of a nation-wide Youth and Religion Campaign launched by the city and student YMCAs of China during their Twelfth National Convention which met on the campus of St. John's University, Shanghai, in January of this year. Interest in this Movement is growing and there is every indication of readiness on the part of the educated youth among whom the Christian associations chiefly work, for a vital Christian program.

Accompanying Dr. Eddy in this visit is his brother, Dr. Brewer Eddy, secretary in the United States of the American Board of Commissioners for Foreign Missions. Besides visiting Kung Li Hui stations in China, Dr. Brewer Eddy will participate in a number of the visits scheduled for his brother and he will also speak in meetings for students in several additional cities, including Yochow, Kiukiang and Shaohing.

Literature being used in connection with the campaign

Workers among youth will welcome recent announcements of the Association Press of a large number of new books and pamphlets issued in connection with the Youth and Religion Movement of the Young Men's Christian Associations of China. Not in years have so many books and pamphlets, prepared with educated youth especially in mind, been issued from the Christian press in China.

The following books, all in Chinese, are being offered for sale at a special price during the remaining months of this year:

"The Plain Man Seeks for God"—H. P. Van Dusen
"What I Owe to Christ"—C. F. Andrews
"Personal Religious Experiences"—a symposium by twenty Chinese writers
"Sex Morality"—Quentin Pan
"The Social Gospel"—Y. T. Wu
"Religion and Social Justice"—G. S. Eddy

The Press is also conducting a special sale of the ten following outline courses for group study, the first six of which are new:

"What Religion Does for Personality"—adapted and translated by Dr. W. Y. Chen.
"Experiments in Personal Religion"—adapted and translated by Miss Tseng Pao Seng.
"A Great Movement"—by Dr. Gordon Poteat
"What Is the Ideal Life?"—by Dr. T. C. Wu
"China's Social Problems"—by Mr. Y. T. Wu
"The Way of Jesus"—Dr. H. T. Hodgkin
"The Manhood of the Master"—by Dr. H. E. Fosdick
"Jesus and His Program of Reform"—Mr. Arthur Rugh
"Jesus' Way of Life"—by Mr. Arthur Rugh

A dozen small pamphlets on religion, all translated in Chinese, are also now ready. These include (1) "How Science Helps Our Faith," by Shailer Mathews, (2) "Religion's Debt to Science," by H. E. Fosdick, (3) "The Religion of a Geologist," by K. F. Mather, (4) "A Scientist Confesses His Faith," by R. A. Millikan, (5) "Religion and Intelligence," by H. B. Wieman, (6) "Religion and Moral Experience," by R. Niebuhr, (7) "The Function of Faith in the Modern World," by H. F. Ward, (8) "My Religion," by Holmes, (9) "Through the Social Gospel into Personal Religion," by H. E. Fosdick, (10) "Modern Civilization's Crucial Problem," by H. E. Fosdick, (11) "The Service of Religious Faith to Mental Health," by H. E. Fosdick, and (12) "The Conquest of Fear," by H. E. Fosdick.

In addition to the above books and pamphlets, the Association Press has also announced a series of thirteen small pamphlets on social problems and two large pamphlets on Christianity and China's reconstruction. The titles of the large pamphlets are (1)

"The Central Faith of Christianity," by T. C. Chao, and (2) "Christianity and China's Civilization," by P. C. Hsu.

A large clientele outside of the immediate constituency of the Young Men's Christian Association will welcome the above significant contribution of literature adapted to the moral and spiritual needs of educated youth in present day China.

The Five Year Movement

The Five Year Movement ends with December of this year. The NCC is interested in finding out how far it has been of help to you and your Church or to the institution with which you are connected. Has it helped you in achieving the goal which the movement set itself, namely, that of improving the quality of the life of individual Christians and Christian communities, and of increasing their numbers?

The statistics of the churches since 1927 have been so confused and there has been such a general purging of the rolls that it is impossible to state what the actual growth in membership during these five years has been. In general, both the churches and the NCC have been less concerned with the question of greatly increasing the number of Christians than they have with the enrichment of the spiritual life of Christians and the growth of a greater zeal in witnessing to what God has done for them individually. From the outset of the FYM many were doubtful of the wisdom of setting as one of its goals "the doubling of the membership of the churches." That a great increase in the numbers of Christians is desirable cannot be doubted, but rapid increase can take place safely only as a result of a great spiritual outpouring and not through human promotional efforts or efforts to reach numerical quotas.

Dr. H. H. Tsui, the evangelistic secretary of the Council, has approached some of you with a questionnaire in which he asks the following main questions:

1. What has the Five Year Movement done for your Church Has membership increased? Has the general spirit of the membership improved? Is there an increase in literacy and in the purchase and use of Christian literature? Is there improvement in the quality of your Sunday School and Bible class teaching, and an increase in those attending such classes? Has there been improvement in the quality of the home life of your members and in the participation of Christians in community enterprises?

2. Do you feel that the Five Year Movement or some other unified effort should be continued after the end of this year? If so, what general lines would you suggest that it should take, and what should be the main emphases?

A considerable number of replies have been received in answer to Dr. Tsui's questionnaire, which he has sent out at the request of the Executive Committee of the Council. Many more replies are, however, needed to enable the Council to judge as to how widely the FYM has really proved helpful, and to form an opinion as to the desire of its constituency for the continuance of some form of concerted effort.

Following are the dates for FYM conferences in North China during the coming months.

Oct.	15-19	Sian, Shensi
	21-25	San-yuan, Shensi
Nov.	1-5	Changteho, Honan
	8-11	Taiyuanfu, Shansi
Dec.	9-13	P'u-t'ai, Shantung
	15-18	Tsangchow, Hopei

The Oxford Group Movement

Reports from different parts of the country make clear that this movement has reached and is spreading in China as it is also in some fifty other countries. Here and there throughout China, in the secondary cities as well as in the larger centers, "groups" are forming, largely through the influence of those who have recently attended "house parties" in England or in the United States and Canada.

Some of these groups are composed of Europeans and Americans only, some of Chinese, but probably most of them are at present international. No one who has come into close personal touch with individuals who have been helped by the movement can fail to be impressed by the reality of the change—the conversion—that has taken place in many lives, and by the zeal with which those thus changed bear their testimony to what God has done for them through the movement.

Bishop Logan Roots, the honorary secretary of the NCC, has become increasingly active in the movement during the past year, the greater part of which was spent in the West. Speaking at the house party at Oxford this summer, he said, among other things:

"Today the Church is under the most radical, virulent, and determined criticism ever directed against it. Its disunity, ineffectiveness, and apparent irrelevance to most of the vital issues of our time disturb its friends and constitute deadly weapons in the hands of its enemies . . .

"It is quite obvious that as an organized but grievously divided institution, the Church is in danger of losing, and in certain important respect has already lost, the moral leadership of our time. And where it has made some progress in intelligence and devoted enthusiasm, its enemies, conspicuously as represented by the Communists, have made comparatively more progress. Unless it receives a new and mighty outpouring of the Holy Spirit, and that without delay, it must suffer what will be at best a time of terrific persecution, and Christians will find themselves, as Bishop Brent expressed it, 'like huddled sheep before the storm.'

"That outpouring is in our midst. I have just travelled around the world, and in every country where I have had opportunity to see beneath the surface, I have found those who lead and rule looking with increasing interest and hopefulness to the Oxford Group. To-day, I believe, the truth that the Church is still the living Church finds more vivid expression in the Oxford Group than anywhere else."

At the same meeting, Canon B. H. Streeter, Provost of Queen's College, Oxford, stated:

"I have come to the conclusion that I ought to cease to take an attitude of benevolent neutrality towards what I have come to believe is the most important religious movement at the moment . . . In an age of growing despair, I feel it to be my duty to associate myself with a movement which seems to have got on to the secret of giving people new hope, new courage, and of increasing their number and their power. You cannot reform the world merely by machinery; you must first reform the men who work the machinery."

Dr. Frank N. D. Buchman, through whose vision and faith the movement has come into being, made the following pronouncement at the meeting:

"The Oxford Group is a Christian revolution, whose concern is vital Christianity. Its aim is a new social order under the dictatorship of the Spirit of God, making for better human relationships, for unselfish cooperation, for cleaner business, cleaner politics, for the elimination of political, industrial, and racial antagonisms.

"A new spirit is abroad in the world today. A new illumination can come to every one and bring men and women of every creed and social stratum back to the basic principles of the Christian faith, enhancing all their primary loyalties. The solution of our difficulties must come from such a spirit rising from within people.

"Leaders in all walks of life are now convinced that our hope rests in a change of heart. One sees abundant evidence of this throughout the Empire. World-changing will come through life-changing.

"In order to bring about this new world-order the Oxford Group believes that a world-wide spiritual awakening is the only hope. Upon a foundation of changed lives permanent reconstruction is assured. Apart from changed lives no civilization can endure."

During the past year there has been much public discussion of the Oxford Groups both in the secular and the religious press. A growing number of religious leaders have come to look upon it as "bidding fair to bring to pass a religious revival for which so many have been impotently longing." While others "among them many of the foremost leaders of the Church on both sides of the Atlantic, voice their bewilderment" and look upon it as "the most baffling religious phenomenon of our time."

One of the most challenging as well as discriminating and objective studies of the movement is contained in two articles which recently appeared in the July and August issues of the Atlantic Monthly, written by Dr. H. P. Van Dusen, than whom probably no one is better qualified through long and intimate personal acquaintance with Dr. Buchman and with the movement since its inception to express an opinion on the subject. In these articles Dr. Van Dusen points out both the values and the dangers of the movement.

After the Kingdom of God Movement—What?

Those who are considering what should follow the Five Year Movement in China, which ends at the close of this calendar year, will be interested in the conclusions reached by those responsible for the Kingdom of God Movement in Japan. Dr. William Axling writes in the Japanese N.C.C. Bulletin.

"The Kingdom of God Movement as an organized Christian crusade is drawing to its close. The goal of one million Christians, which Kagawa feels that the church in Japan must have before it can become a moulding directing force in the total life of the nation, has not been realized. He had no hope that it could be realized within so short a period. This is his goal for an on-going Kingdom of God Movement in this land which shall know no time limit.

"More than one million people, however, have attended the evangelistic meetings held under the auspices of the movement. Approximately 750,000 of these were non-Christians. Of that number between 30,000 and 40,000 publicly enrolled themselves as inquirers seeking further instruction and guidance in the Christian way. It is difficult to know just how many of these have definitely allied themselves with the church. It is significant however, that since this movement was inaugurated, the annual baptisms throughout the Empire have increased.

"Six million five hundred thousand copies of the Kingdom of God Weekly have been published and sent into every part of Japan. This publication should continue to do its silent creative work . . . .

"One of the most significant accomplishments of the Kingdom of God Movement has been the blazing of pioneer paths into large sections of the hitherto untouched rural field. The Kingdom of God Movement from the beginning set up as one of its goals the driving of a wide entering wedge into this long neglected area. It adopted the strategy of trying to capture the nation's almost 12,000 rural villages by evangelizing and training potential village lay leaders."

"One hundred short-term Peasant Gospel Schools have been held in 25 different prefectures either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty or twenty-five young men and women from as many villages and given them a week or ten days of intensive training for Christian leadership in their respective villages.

"Over 2,000 rural young people have been enrolled in these schools. Most of these have gone back to their villages and started something—a Sunday School, a Bible Class, a Reading Circle, a Recreational Center, a Better-Farming Lecture Course—anything to give Christ a chance in their village."

"The Peasant Gospel School method has proven effective and it should continue to be used. However, this work should be followed up and reenforced by the systematic planting of permanent Christian rural settlements at strategic centres in the rural field. These settlements should have a full orbed program, one that will minister to the total life of the farmer and the rural community.

"Here again cooperation between the different communions should be the basic policy. It would be nothing less than a tragedy to have the inter-communion competition and overlapping which has characterized the work in the cities carried over into this new chapter of Christian advance in Japan."

"The movement has not gotten very far in its effort to evangelize the industrial areas. Here 10,738,000 people live and labor. It has however endeavored to adapt the technique of the Peasant Gospel Schools to the needs of these industrial areas. This effort is still in the experimental stage.

"The movement has also conducted two Conferences on Industrial Evangelism. One of these conferences was held in Tokyo and the other in Osaka. Representatives of 115 factories and 72 interested Christian workers attended these two gatherings. These conferences with factory owners and managers considered not only the question of evangelizing the industrial areas but also the all-important problem of Christianizing the industrial order, especially as related to the relations between the employer and employee."

"During the last two years the movement has made a special effort to reach the student centers. Speakers specially qualified to speak to students and to counsel them regarding life problems have been sent to nearly 100 educational institutions. Fifty thousand students attended the meetings addressed by these speakers."

"The Kingdom of God Movement has demonstrated that the Christian forces in the Empire can be mobilized and moved out as a unit toward a common goal. Out of the experience of the past five years, there has been created

among Christians of every name a new sense of solidarity and a new readiness to cooperate. A divisive denominationalism is by no means dead but the yearning on the part of many to destroy the barriers that separate has deepened and is becoming more and more insistent.

"This organizational and spiritual unity should be maintained and fostered. The ninety and more Regional Committees set up by the Kingdom of God Movement should be kept intact and functioning so that whenever and wherever the necessity arises for the Christians of Japan to act as a unit there will be the machinery, the methodology and the morale enabling them to do so."

Central Medical Missions' Bureau

In September, 1933, the Committee of Reference and Counsel of the Foreign Missions Conference of North America empowered its Medical Committee to set up a Central Medical Missions' Bureau in New York with a medical secretary in charge, if and when outside funds, not overlapping on precent budgets of the missionary societies, could be secured. This Bureau would be immediately related to the Committee of Reference and Counsel and its secretary would be the medical secretary of that Committee. The plan contemplates something that will help and coordinate, improve and unitedly represent the medical work of missions without taking administrative control away from the missionary boards. Some of the functions proposed are:

1. Assembling of data in one centre about the entire world field of medical missions.

2. Sending out a central bulletin to the medical workers of all the boards for their information and guidance.

3. Counselling the workers and institutions on the field in regard to medical policies, so as to increase effectiveness and cooperation, and to make the Christian service of maximum value.

4. Studying certain common problems such as licensure in various countries, and other governmental relationships.

5. Assisting in securing, and guidance in regard to the training of, medical workers—both before beginning service and during furloughs.

6. Representing medical missions effectively to the medical profession in America.

7. Studying continuously the problem of adjustment of the work of medical missions to the environment in which they operate.

Dr. Edward H. Hume, formerly president of the Colleges of Yale-in-China, at Changsha, has been asked to assume the post of medical secretary described above, when funds are available for the creation of the Bureau. He has been invited to spend six months in China at the National Medical College of Shanghai with his former Changsha associate, Dr. F. C. Yen. During this period he will make occasional visits, when invited to do so, to medical mission centres for consultation and conference.

Another step in coordinating the medical activities of the mission boards was taken in June 1933, when an office was set up for the cooperative examining of candidates and the supervision of their health. This is known as the Associated Mission Medical Office and is under the direction of Dr. J. G. Vaughan, formerly of the Methodist Mission in Nanchang.

The Modern Missions Movement

This Movement in the United States is the outgrowth of the proposals of the Report of the Laymen's Inquiry Commission. The Movement was formally organized in March of this year when "the National Committee for the presentation of the Laymen's Foreign Missions Inquiry" reconstituted itself as "The National Committee of the Modern Missions Movement." This Committee consists of approximately one hundred clerical and lay leaders in many communions across the country. The National Committee is convinced that the time has come (and is passing) for the adoption of the most profitable conclusions of the Laymen's Report many of which have already been approved by different mission boards; and, further, that the task of *application* of such principles and recommendations is an immediate duty and opportunity.

"It is not intimated, however," the prospectus issued by the Committee states, "that the Report is regarded as final: It is taken rather as a promising way to continue to re-think and to readjust the missionary enterprise."

The Organization of the Movement

"An Executive Committee is responsible for the direction of the Movement. A National Committee of religious leaders—ministers and laymen—from many communions cooperates in determining general policy and procedure. The Committee also invites the cooperation of autonomous local groups in furthering the purposes of the Movement.

Purpose

"To foster the further consideration of the possible world service of Christianity as indicated by the Laymen's Foreign Missions Inquiry; to serve as a medium of information; and to cooperate with any Board, Church or other agency which is making effective the principles and recommendations of the Report (Re-Thinking Missions) and of the Regional Reports by the Commission of Appraisal.

Procedure

"To seek out, endorse and encourage cooperation with concrete enterprises on the field which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the report of the laymen's inquiry, more especially the following: (a) Those agencies and enterprises having, or cooperating in, a comprehensive objective and balanced program in which evangelistic, educational, medical, agricultural, industrial and social service obtain, and that seek the regeneration of individual units and their integration in the socio-religious world order which Jesus called the kingdom of God. (b) General organizations and specific pieces of work that have intensive concentration of personnel and funds which accents the quality of the product regardless of statistical results.

(2) Enterprises where the concept of missionary duty involves the unhurried permeation of the total life of communities by the spirit of Christ, through more carefully selected and better trained personnel which is not burdened with institutional and administrative routine. (d) Enterprises whose leadership recognizes that God has been present in the hearts and hopes of peoples from the beginning of human life and who try humbly and with generous sincerity to share all they have learned of God through Jesus Christ. (e) Christian leadership from abroad that not only definitely recognizes its temporary tenure, but which is actually putting into effect the gradual transfer of responsibility to nationals who have been prepared for leadership by participation. (f) Those agencies at home and abroad that are committed to genuine administrative unity, while safeguarding diverse experimentation and types of work.

"To communicate with boards and other agencies to ascertain what work abroad they would suggest as being in full harmony with the specifications named above in order that information may be communicated to those who wish to support such types of work. The starting or maintenance of specific projects is not a part of this plan.

There are other far-reaching proposals that have been made to the Committee. These, however, are being held in abeyance until trial has been made of the procedure outlined above."

Officers Dr. Ernest Graham Guthrie, chairman; Dr. Henry S. Houghton, vice-chairman; Mr. John Nuveen, Jr., treasurer; Mr. Charles J. Ewald, executive secretary; and Dr. Orville A. Petty, director of Research Department.

Nationality, Western Civilization, and Missions

Dr. Walter Freytag, secretary of the Council of German Missionary Societies, made a flying visit to Central China this summer. Dr. Freytag has been engaged during the past year on a study of problems of Nationality, Western Civilization, and Missions. He regards the conflict between Western culture and indigenous nationalities as the most significant event in present times in Africa, Asia and Oceania, and has been seeking to discover whether and how far the various nationalities and races are succumbing to the flooding of Western civilization, or whether and to what extent they are able to save their national character in spite of it and to develop in a new direction. The results of the study will be published in German, and those interested will in due time, doubtless find it reviewed in the International Review of Missions.

During his visit in South China Dr. Freytag inspected the work of the Basel, Berlin and Rhenish missions, which contemplate consolidation of field work. He reported that the German societies are experiencing great difficulty in getting funds out of Germany to their missions. All readers of this Bulletin will sympathize with the German Societies in their present difficulties.

Religious Liberty. Meeting of Advisory Group in America

An informal Advisory Group of the International Missionary Council met in New York on May 10, under the leadership of Dr. Joseph P. Chamberlain, Professor of Law Drafting at Columbia University, to discuss the question of religious liberty in its bearing upon mission work.

From reports that have come in from various parts of the world it would appear that new world conditions are restricting religious freedom, especially in regard to the spreading of the gospel including preaching and religious education, missionary schools and property rights. The question has been raised as to the causes of the apparently increasing restriction. How far is it due to nationalism, to a resentment or fear of the liberalizing influence of Protestantism, to the effect of a monopolistic religion—such as Catholicism or Mohammedanism—to active irreligion, or to the totalitarian or monopolistic view of the state?

This Advisory Group has met from time to time during the past four or five years and has accumulated a considerable amount of valuable data regarding this vitally important question.

A paper was presented on "Some Aspects of Religious Freedom of Nationals in the Near East." This study was made by Miss Helen C. Miller, and deals with the right of change of religion. It contains the official documents bearing on the subject in Syria, together with excerpts from the Minorities Treaties. The paper was regarded as of such value that it was decided to secure its publication as a document of international law rather than as setting forth merely Protestant missionary opinion.

Reports were made on the situation existing today in Turkey, Egypt, Persia, Mexico and the Belgian Congo. Previous meetings had dealt with the situation in China and in other countries. Brief extracts, taken from the report of the meeting, follow:

The Situation in Turkey: Dr. Shepard, a medical missionary of the American Board in Turkey stated "that in the past ten years since the organization of the Republic the old hampering laws had been wiped away and a new legal structure had been erected based on the most enlightened laws of advanced nations. Turkey had been determined to escape from the domination of religion and was committed to an absolutely secular state. But the nation recognized the right of religious liberty as one of the natural rights of man. These rights are not denied to any man because of his occupation. Ministers of religion have full civic rights. Occasionally fanatical Moslems bring a man to court in ignorance of the law but the courts have upheld the new laws."

The Situation in Egypt: "The whole conception of liberty and nationalism are very new in Egypt. Egypt is dominated by a state religion, Islam, which it is the duty of the government to uphold. The press has great freedom and consequently great power. There has been a renaissance of Islam, created for the defense of the faith, which has run counter to missionary activities and also to the government which considers itself the protector of Islam as the state religion. There is a fear of foreign thought and of imperialism. The effect of foreign thought, especially science with which they are unfamiliar, is an unusual credulity resulting in such accusations as hypnotism on the part of missionaries, and a desire for the control of foreign forces such as missions. Catholic missions can be approached through a single channel, but not so Protestants."

The Situation in Persia: "Dr. Speer said that theoretically the situation was very much like Egypt. According to the constitution no action can be taken that is not approved by an ecclesiastical committee. However, in practice this does not seem to be in effect."

The Situation in Mexico: There are restrictions on the teaching of religion and on the circulation of religious literature. There is a possibility of a more radical party coming into power in the near future which may advocate teaching in the schools that religion has no social value whatsoever. However, at a recent educational meeting all were agreed on the importance of maintaining religious liberty. The main trouble in Mexico seems to be that the state is considered as an end in itself rather than as a means. Religion is opposed in the name of humanity and social progress.

The Situation in the Belgian Congo: There has been a great influx of Roman Catholic missionaries, the number being perhaps five hundred in the past year. Catholic missions are considered national institutions by the government and Protestant missions as alien, although Belgium has no state religion and is, therefore, not officially a Catholic country. The government, however, is subsidizing Catholic work heavily and ignoring Protestant effort. The government recognizes graduates of Catholic educational institutions while refusing to recognize those of Protestant schools. In Portuguese Africa the Protestant element is regarded as a denationalizing influence because the Anglo-Saxon influence is so different from the Latin and Catholic.

Dr. Robert E. Speer presented a brief, but valuable, memorandum on the subject of religious liberty in which he made the following points:

1. Intellectual opinion ought to be, and of necessity is, free. No one has a right to dictate or impose opinions and no one has the power to do so.

2. Everyone ought to be allowed, as a fundamental right, to express his opinions and to persuade others to share them on condition (a) that he uses purely intellectual and moral suasion; (b) that he observes the limits which the social or political organization to which he belongs has a right to set.

3. There should be freedom of worship, both private and public, provided the latter does not interfere with the equal rights of others and, provided further, that it does not infringe ethical or social ideas held by the authoritative political or social organizations to be inviolable.

4. Certain rights related to property, taxation, education and marriage may be different for nationals of the country and for foreigners. Dr. Speer made the point that there should be no discrimination of either citizens of the country or foreigners on taxation, education and marriage on religious grounds.

Federal Council Studies Relation of Church and State: It was reported that the Federal Council of Churches in America is engaged on a study of the relation of Church and State, including the positions of the Roman Catholics, and of the Lutheran and other Protestant groups. The study will includes the formulation of some principles to guide Protestant Churches in their relations with the government.

Those who are interested, will find in the Library of the National Christian Council most of the documents prepared by this informal Advisory Group of the IMC.

The Church and the Movies

For some years past it has become increasingly clear that the stream of moving pictures being sent out from Hollywood and elsewhere is a growing menace to morals. From various quarters, warnings have been sounded calling attention to the demoralizing effect on adults, no less than on youth, of the indecencies, the misrepresentations of life, and the false standards of conduct characteristic of so considerable a proportion of the films being shown not only in Western countries but throughout the world. Decent citizens have become outraged at "the flood of filth, tawdriness and piffle" let loose from Hollywood. Efforts have been made by various agencies in America and religious journals such as *The Churchman* and the *Christian Century* to stir the Christian churches to action; but all efforts thus far made by them to get the industry to put its own house in order have failed.

Protestant churches have passed many resolutions calling attention to the need of finding and taking effective action to bring about a clean-up of the situation. They have had little effect, however, and there is widespread dissatisfaction at the failure of the Hays organization to improve the situation. Father Daniel A. Lord, the actual author of the Hays code is reported by the *Christian Century* as saying:

"For a long time I believed that the motion picture industry would clean itself. I believed in the self-regulation of the industry. I also thought that it was the wisest policy to stress good pictures and remain silent about the bad ones. I honestly thought that we need not despair of the situation, but could hope that the code of morals drawn up and solemnly signed five years ago would be the solution of the moral difficulties that made us all regard the motion pictures as a real menace. But I no longer believe any of that. The solemn pact which was signed by the heads of the industry five years ago, that much-publicized code in which they agreed to keep indecency and immorality out of the films and to uphold in their productions the moral law, correct attitudes toward life, and the ordinary decencies, has been flouted again and again by every one of the companies. It has meant nothing whatsoever where the box office was concerned . . . it was a dead letter . . . . Immorality is now the rule and not the exception. It is a rare film that has not the 'punch' scene, its element of illicit love, its nudity, its glamorous crime, seducation, open vice . . . . The Catholics of America have been highly tolerant and patient. But their patience has limits, and their tolerance can stand no more."

As a consequence, the Roman Catholic Church has in recent months taken up the fight. It is at present engaged in lining up some millions of its members with a view to bringing such direct pressure to bear upon the industry as will insure improvement. Many of the highest dignitaries of the Church have become convinced that the only way to accomplish this is through an attack upon the box office receipts. This they think will necessitate in all probability a boycott of all films, good and bad, over a period of months, until Hollywood acts. Some months ago the Roman Catholic Church framed a *Pledge of Decency*, which, already in June last, was reported to have been signed by a million people. The Pledge was as follows:

I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

I condemn absolutely those salacious pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the protrayal of vice as a normal condition of affairs, and against depicting criminals in any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theatre entrances and in newspapers, and favorable reviews often given to immoral motion pictures in the daily press.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality.

I promise further to secure as many members as possible for the Legion of Decency.

I make this protest in a spirit of self-respect and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

Protestants and Jews are joining with the Catholics in this fight. Pastors and parents, genuinely concerned at what the movies are doing to society, are encouraged by the stern resolution and determined action of the Catholic church.

This fight is one of deep concern to all Christians in China. The billboards on our streets, the advertisements in our newspapers, the previews of pictures one does not wish to see when one goes to a good movie, lead one to blush with shame at the debasement of one of the finest instruments of recreation and education that man has devised, and at the false conceptions that millions of Chinese must be receiving of Western life.

The question arises: What can we Christians in China do to help? It is clear that the main fight must be carried on at this time in the United States. It is encouraging that the public conscience has already been aroused to the point where some notice is at least being taken by the movie authorities of their protests. A recent issue of the *Literary Digest* reports that several films that were to have been released this autumn have been withheld from circulation.

But it is clear that nothing less than a persistent fight and continued watchfulness over a period of years is likely to succeed in bringing about permanent reforms. Expecially vicious is the present system of "block-booking," by which distributors are obliged to rent bad films along with the good, whether they desire them or not.

The situation in China is complicated by factors which do not prevail in the West and it is not clear in just what ways we here can best assist in this campaign. What is thoroughly clear, however, is that many of the films, newspaper advertisements and billboards in the larger cities are a demoralizing influence, and are causing deep concern to thoughtful people—both Chinese and foreigners, non-Christians as well as Christians. It behooves us all to do what we can by discussing the question with groups with which we are in touch.

We venture the following suggestions as likely to be of some help:

1. That we accept for ourselves individually the above or some similar pledge and remain away from all moving pictures except those which (so far as we are able to learn) "do not offend decency and Christian morality." Different lists giving estimates of new films are regularly printed in the International Journal of Religious Education, the Parent Magazine, the the Christian Century, and other periodicals.

2. That we enlist as many others as we can to take a similar stand; and that in this way we seek the active cooperation of pastors, teachers, YMCA, YWCA, and other Christian workers.

3. That we bring the matter to the attention of various civic organizations, with which we may be in touch.

4. That we write to our friends in the West (especially in America) and to any papers with which we correspond, urging their fullest cooperation in this fight by pointing out to them what false conceptions of Western life are constantly being given to millions of people in this and other Oriental lands, both by the pictures themselves and by the failure of the American Government or private agencies to secure such regulation of the industry as to make it impossible to show in America, and to export to other lands, pictures that are an affront to decency and good morals. In this connection it may be helpful to send a dozen or two of the advertisements appearing in the daily foreign and Chinese press, and to call attention to the objectionable nature of many of the advertisements appearing on the billboards.

Associated Boards for Christian Colleges in China

E. H. Cressy

The second annual meeting of the Associated Boards for Christian Colleges in China was held in New York on April 23rd and 24th. The Associated Boards includes ten of the thirteen Christian colleges and universities in China. It has a total membership of 167 comprising the entire membership of the boards of trustees in North America of these two institutions. Twenty-three represent from two to four institutions.

The second annual meeting was attended by sixty-nine persons. This group includes the leadership of the foreign mission movement in North America so far as related to China. The Council of Higher Education is the agency in China through which the Christian colleges cooperate. The Associated Boards in New York and the United Committee in Great Britain cooperate with the Council of Higher Education.

This meeting of the Associated Boards approved in general the Correlated Program for Christian Higher Education in China, 1933-1938, as adopted by the Council of Higher Education, stating the hope that "any further modifications in the present proposal for a correlated program covering the next five years will be reduced to a minimum," and that "the next step is for the individual institutions to adjust their programs fully and loyally to the part allocated to them within the Correlated Program."

The Associated Boards adopted as a general policy that it could not undertake to conduct at any one time a campaign for all the financial needs of the program, and that it would therefore make selections within the program of certain projects which it considers of the largest importance. It defined the immediate objectives as (a) training of full time leaders of the church, (b) training of teachers, (c) training of technical experts in agriculture and rural reconstruction, (d) training of doctors and nurses, (e) training of leaders in other strategic professions, particularly journalists, librarians and social workers, (f) the support of central organizations for the colleges in New York and in Shanghai. They recognized that in all of these objectives emphasis should be placed upon integration of the colleges with the life of the Christian church, training for rural leadership and a national program of research and extension.

Definite plans were made for promotional activities to begin in the fall of 1934. Financial items were approved in connection with the various objectives totaling $245,000 U. S. currency. It is not expected that this entire amount can be secured in the near future. A budget was however approved to cover publicity and a series of "China colleges conferences" to be held in a score of North American cities.

Reports were presented by committees on Christian character, staff and curriculum, cooperation with India and incorporation.

During the summer a joint meeting between the United Committee and the Associated Boards was held in England, with a representative attendance from North America, Great Britain and China. The Correlated Program was discussed and approved on much the same basis as the earlier approval by the Associated Boards. Reports were made of the promotional work going on in Great Britain and projected in North America. These two agencies are now working closely together in bringing the needs of the Christian colleges in China before constituencies in Great Britain and North America.

Dr. Y. Y. Tsu Attends Federation of Christian Missions in Japan

The Annual Meeting of the Federation of Christian Missions in Japan was held at Karuizawa, July 27-30, under the chairmanship of Rev. C. B. Olds. About 200 delegates and visitors were in attendance. The main theme was Christian Responsibility toward Youth, and papers were presented dealing with the technique of work with various age groups, sex education, and problems of young married people, the church's responsibility and program, successful experiments, etc. A lecture on "The Problem of Missions and Its Solution" was given by Prof. Lewis Hodous of the Hartford Seminary Foundation.

The National Christian Council of China was represented by Dr. Y. Y. Tsu, who happened to be visiting Japan at the time. Besides addressing the Conference on "The Problems of the Christian Move-

ment in China" and "Sino-Japanese Relations from the Christian Viewpoint," Dr. Tsu conducted one of the devotional periods. He also addressed meetings at Nojiri missionary summer resort, at Tozanso Student Conference and the Oriental Culture Summer College at Karuizawa.

Staff Matters

Miss T. C. Kuan has recently returned after an absence of two years, spent in study in the United States. During the first year, she studied at Pendle Hill, the institution founded by Dr. Henry Hodgkin. The second year was spent in Hartford Theological Seminary, where she devoted herself primarily to the study of religious education.

The NCC is fortunate in having again been able to secure the services of Miss Kuan as one of its secretaries. She will devote herself to the work of the Home Committee. We regret that, owing to some temporary throat trouble, Miss Kuan will not be able to address public meetings, for which during her previous years of service with the Council she was in such constant demand.

Mrs. Eugenia Chen, who came to the NCC in the early autumn of 1933, completed her term of service with the Council at the end of August. Her work with the Council was very greatly appreciated and tided us over during a period when we were without a permanent woman secretary.

Rev. Ronald Rees returned with his family after a year's furlough, spent largely in England. At the request of the Council, Mr. Rees himself visited the U. S. on his way to rejoin his family in England, primarily in order that he might get in touch with missionary leaders in the United States and acquaint himself with American methods in religious education. Mr. Rees will continue to give a large portion of his time to the Council's standing committee on religious education, namely, the National Committee for Christian Religious Education.

Mr. F. L. Chang, on leave of absence continues his work with the National Economic Council in Kiangsi. He is in charge of the government rural welfare work in the province.

Mr. T. H. Sun, also on leave of absence in order to enable him to start the new rural papers, *The Christian Farmer*, has transferred his residence to Cheeloo University campus. The first issues of this bi-weekly paper appeared during the summer. We would be speak on behalf of this paper, which has been so eagerly awaited, the hearty support of different missions and churches throughout the country. The cost price is only 40 cents a year. Subscriptions should be sent to *The Christian Farmer*, c/c Cheeloo University, Tsinan.

Reorganization of North China Christian Educational Association

The CCEA is giving special attention to the reorganizing of its regional associations. The middle schools and colleges in North China have shown a splendid spirit in underwriting a budget sufficient to secure a very able full time secretary, Mr. Victor Wong (汪翊堯), who has had a successful term of six years as principal of a Christian normal school for girls in Moukden. Mr. Wong took up his new work in July.

"The Chinese: Their History and Culture"

This is the title of a two-volume study of the development of the Chinese people from the earliest times down to the present. The author, Dr. Kenneth Scott Latourette, of Yale, has given us in two compact volumes a work of very great value. The first deals with the history of the country; the second, with its culture. Of the first Dr. F. L. Hawks Pott says: "We have no hesitation in saying that it is the most satisfactory short history of China in the English language that has been produced."

The second volume treats of the culture of the people under the following headings: The Chinese people; their government; economic life and organization; religion; social life and organization; art, language, literature and education.

The book reveals a wide scholarship, a keen historical sense, which has enabled the author to keep a clear perspective, accuracy as to detail, and a capacity to present his facts in an interesting way. These volumes will need to be studied by every young missionary and by others who wish to gain a comprehensive view of the Chinese people. The book is published by The Macmillan Co., N.Y., and is priced at $7.50, U. S. Currency, for the two volumes.

We note in a recent issue of the *Christian Century*, that the Institute of Social and Religious Research, New York, has voted for translation into Chinese and Japanese forty-five books typical of the best ethical and religious thought from a list selected by a hundred Occidental scholars and religious teachers, both American and British. Thirty-five of the forty-five titles were recommendations of the Religious Book Club of America.